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(OR BAPTIST)

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Essays, Expositions, &c.

BAPTISM PLAINLY REVEALED.

This is perfectly evident to all who have examined the subject carefully with a mind unprejudiced by previous training. The inspired penmen were themselves the willing subjects of this ordinance, and for a considerable period of time almost the only persons authorised to administer it to others, and were, of course, eye witnesses to nearly every baptismal scene referred to in their writings, and knew precisely how the service was performed in every case. They enjoyed a familiar acquaintance with the language in which they wrote, and, when recording the will of God, always acted with a full recognition of the obligation enforced upon them by the Head of the Church, requiring them to state each fact with perfect candour and fairness, and describe every rite and ceremony with accuracy and precision; and, without doubt, made it their constant aim to use precisely those words which were best calculated to give the reader a clear and tangible conception of each topic coming under their consideration. And hence, out of some seven or eight different words commonly used to describe the various methods of applying water to different objects, they selected the only one which properly means to immerse, and used it invariably—never in a single instance making use of any other term when describing the ordinance of baptism. Had they intended to inform us that it is a matter of small importance *how* this rite is observed, or that some other mode beside immersion will do just as well, it was certainly very easy for them to have done so, for there were words in abundance, which might have been used interchangeably for this purpose. There was the word *rantizo*, meaning to sprinkle, which is employed by them several times with reference to other things—Heb. ix. 13, 19, 21; Heb. x. 22; 1 Pet. i. 2; Heb. xii. 24; *brexo*, meaning to moisten or wet, sometimes to rain—Matt. v. 45; Luke vii. 38, 44; James v. 17; Luke xvii. 29; Rev. xi. 6; *heo*, and its compounds, meaning to pour—Luke x. 34; Matt. xxvi. 7; Mark xiv. 3; *ballo*, which is sometimes translated *pour*—Matt. xxvi. 12; Mark ii. 22; *nipto* and *louo*, both of which mean to *wash*—the first more particularly the hands or a part of the body, the second the entire body—Matt. vi. 17; xv. 2; Mark vii. 3; John ix. 7; xiii. 5, 6, 8, 10, 12, 14; 1 Tim. v. 10; Acts ix. 37; xvi. 33; Heb. x. 22;

2 Pet. ii. 22; Rev. i. 5. *Bapto*, which means to *dip*, but which has also other meanings, and which, because it does have other meanings, is never used to describe the ordinance of baptism; Luke xvi. 24; Rev. xix. 13; Matt. xxvi. 23; Mark xiv. 20; John xiii. 26.

But the word *baptizo*, meaning to immerse, which is the only word ever used by the New Testament writers which properly has this meaning, and which has this signification so obviously and so uniformly that (in the language of Professor Stewart, one of the ripest Pædobaptist scholars America has ever produced) "all Lexicographers and critics of any note agree in assigning it this meaning," is the only word ever used by the sacred writers to describe this ordinance. True, it is not so translated in our version. Indeed, it is not translated at all, but is simply transferred. But, that this is the appropriate meaning of the word, is perfectly obvious to the most casual reader of the English version. For no one doubts but that the sacred writers knew that there was such a process as the immersion of an object, and knew perfectly well how to describe it. But there is no word in our version except this, that is used to describe the act of applying water to an object but what already has a meaning assigned to it different from immerse. And hence to admit, as all do, that those words now have their appropriate meaning, is only to establish the fact that this one word means to immerse. We cannot establish the one fact without confirming the other. Every reader of the English version may just as positively assure himself that the word baptise means *immerse*, as that the word pour *means* pour, or as that language conveys any meaning whatever. The instant he assumes that this word is ambiguous and may properly mean to sprinkle or pour, he is forced to the conclusion that God chose a language in which to reveal his will, so utterly defective as to admit of two or three words—viz., baptise, sprinkle, and pour, all of which may appropriately describe the act of applying water by sprinkling or pouring, and none whatever which appropriately describes the act of immersion. The conclusion is inevitable. Either the words sprinkle and pour, as now used, do not have their appropriate meaning, or else the word baptise means immerse, otherwise language has no meaning whatever, and any man has a perfect right to ignore all laws and interpret the inspired word just as he pleases, inserting into any word whatever meaning he may see fit to adopt in place of the more obvious one.

And, hence, whichever version we make use of, whether the Greek or English, we are just as certain that immersion is the only proper mode of baptism as that words have any meaning at all. And hence to argue, as some do, that sprinkling and pouring are admissable on the ground that the word baptise does not necessarily imply a literal immersion of an object when the word is used figuratively in connections where there is no direct reference to the ordinance of baptism as such, is only to handle the Word of God deceitfully, and only paves the way for others to seize upon the figurative meaning of other words and use it in place of the more common and obvious in defence of other errors still more flagrant. A man can just as easily prove that Christ was never crucified, as that he was never immersed. He has only to take the figurative meaning of the word crucify, and insert it in place of the more common and obvious meaning in those texts which refer to his crucifixion, and he has just as plausible an argument against the prevalent belief that Christ was nailed to the cross and suffered death on Calvary, as our opponents have against the prevalent belief that he was immersed by John in Jordan. Indeed, he may go still farther, and prove that the Son of God was never born in a manger at Bethlehem, and never had any earthly existence whatever, by applying the same principles of interpretation to the texts referring to the Saviour's birth which our opponents apply to his baptism.—*From the "Christian Era."*

BIBLE BAPTIST.

JESUS WASHING HIS DISCIPLES' FEET.

BY W. JENKINS, TREHERBERT, GLAMORGANSHIRE.

"Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me."—JOHN xiii. 8.

If we will permit this interesting narrative to guide us, we shall soon find ourselves in the best circle of society that this world ever witnessed—we shall find ourselves with Christ and his followers, at a very important period in the history of the Jews, and also in the history of the world. The feast of the passover and the death of Christ were important events in connection with the Jews in particular, and the world at large. In the room mentioned, when the table was spread, and the supper "being fully ready, or quite prepared," behold Christ rising from the table, laying aside his garments, taking a towel in his hand, and preparing himself for work! What is He going to do? His garments are laid aside. Look at Him, my dear friends, in the position of a servant, pouring water into a basin. What was He going to do with this basin? "A basin!" says the Pædobaptist; "to be sure—He is going to baptise them." This conclusion is rather too hasty, my friend. Keep to the narrative. Do not lose sight of the Scripture. To the astonishment of his disciples, the *Saviour* begins to wash *their* feet! This *one* act on the part of the Saviour teaches us *many* important lessons.

Let us look at the action itself. First. Your attention is invited to AN ACTION WHICH IS CAPABLE OF FILLING YOUR MIND WITH GREAT ASTONISHMENT.

It would have been no wonder if Christ had commanded some one else to do this act of kindness. It was a regular custom in the east to wash the hands and feet before reclining at the table. The Jews, especially in the earlier part of their history, considered it their duty, if they had any respect for their guests, to wash their feet. It was a mark of respect. It was a part of their hospitality. The rites of hospitality would be considered incomplete—and not only that, but it would be so in *reality*, according to eastern custom—without this washing of the feet. It was not meant by Christ to be an ordinance, like baptism, or the Lord's supper. He only urged this practice upon the disciples with a view, not to establish a new ordinance, but to teach them to be kind and attentive towards each other. It was the office of the servant, and not of the master, to perform this duty to strangers in eastern families. Simon, the Pharisee, was greatly astonished when he saw a woman who was a notorious sinner approaching the Saviour's feet—washing them with the tears of repentance and genuine love. I wonder what this proud, self-conceited Pharisee would say if he had witnessed *this* scene! It is no wonder to see the sinner at the feet of Jesus; it is here we ought to be. This is the highest position imaginable for a sinner. I can assure you that all the host of heaven, including all the "powers and principalities" of that celestial world—*all* the angels and archangels, together with the spirits of the just made perfect—consider themselves—and so they are, without any exception—on a very lofty yet safe and honourable position at the feet of Jesus. To stand spotless before His throne, under the refreshments that are showered down—yes, to stand at *his* feet, and to feel the "still dew of his presence gently falling upon our spirits"—this is heaven upon earth. Is it not? But it is not the sinner falling at the feet of an Almighty Saviour that we see before us, but the Saviour at the feet of sinners—even such a sinner as Judas Iscariot, who shortly afterwards betrayed him! Behold! yes, behold a most strange picture!—strange in condescension and love!—Christ, the Lord, at the feet of his disciples! and not only that, but *washing* them! Surely *God* acts here. No one asked Him to do this. Oh, no. Who could think of making such a request of the Lord of heaven! Peter thought it strange to see his Saviour in the position of a servant. It was no wonder that Peter was unwilling for his Lord and Saviour to stoop so low.

We are not to blame Peter for objecting. I cannot agree with any one that says that he ought not to object. Surely it was natural for him to do so. His love towards the Saviour prompted him to say, "Thou shalt never wash my feet. It was not a spurious humility. He *really* felt that he was unworthy for Christ to wash his feet. It was not unwillingness to obey Christ, but a deep sense of his own unworthiness. Real *genuine* humility may be discovered here. But when our Saviour told him that there belonged to this act a spiritual signification, see how ready he was to comply by saying, "Lord, not my feet only, but also my hands and my head." The wonder, on the part of Christ, arises from the act itself. It was quite natural, we should think, for Peter to show this unwillingness.

Our second remark is—THAT THIS ONE ACT TEACHES US MANY IMPORTANT LESSONS.

We are taught here *that God's love, in Christ, towards his people is constant and unchangeable.* "Having loved his own which were in the world, he loved them unto the end." We are willing to do everything for those whom we love. Although Christ was very near the agonies of Gethsemane and Calvary, yet he could not forget his disciples. He was not lost to everyone but Himself on account of the sufferings that awaited him. "*Having loved them.*" This accounts for His conduct. The kindness of Christ was identical with that of God. We have the feelings of the Great God manifested to us in this action of Christ.

Further, we are taught *that purity is an essential element in the qualification necessary to sit with Christ—to enjoy the provisions of his table.* The feet must be washed—the pure in heart alone can see and enjoy God.

But the chief lesson taught perhaps is *that true greatness consists in true humility.* The disciples, on their way to the house, had been disputing which of them should be the greatest. This act of Christ answers the question. This is God's notion of greatness. Christ had come from the Father, and the Father had given all things into his hands. To be humble, and always ready to minister to the wants of others—this is true greatness. The greatness of God is the greatness of humble love. God loves humility. If you have any concern with regard to the question, how God feels towards you? Well, if you are humble, He loves you. He loves all that endeavour to be like Himself. Christ teaches men not merely by the use of words, but by significant actions, how to become great in the sight of God. Humility is greatness, because it is God-like. He who serves—he who will run before his brother in humility—without any dispute is the greatest. If you desire greatness, be humble. Take Christ as your example in all things—then you shall find yourself at last without fault before the throne of God.

PROFESSION AND POSSESSION.

"And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach."—ISAIAH iv. 1.

THE prophecies of the Old Testament are in many places designated visions; leading us to infer that the Holy Spirit caused to pass before the minds of the "seers" pictorial representations of coming events.

If you carefully peruse the book of Isaiah, you will observe that it is composed of a series of visions, having reference to distinct and different periods; and if you read from the first verse of the second chapter to the last verse of the fifth chapter, we think you will have before you the whole of the vision of which our text forms a part.

It should not be forgotten that in the prophetic records no regard is paid to time. The future is sometimes spoken of as present, and occasionally as past.

Events, having little or no connection with each other, are often presented to us in a continuous manner; while, on the other hand, continuous circumstances are frequently promiscuously mixed and blended together.

It must be borne in mind also, that the predictions in many instances have a twofold meaning, and hence, a double application; referring, in the first place, to the literal history of the Jews, and, in the second place, to the spiritual history of all God's chosen people; the history of the Hebrew nation foreshadowing the history of the Christian Church, the same prophesy having reference to the experience of both.

The vision, in the record of which is found our text, was shown to the prophet Isaiah about 750 years before the birth of Jesus Christ. Some parts of it evidently refer to the then future advent of the Messiah, others to the rejection of him by the Jewish people, and their subsequent, and consequent, punishment and dispersion; and other portions foretold the setting up and the establishment of Emmanuel's kingdom among the Gentiles.

The verse containing the text, and the one immediately following it, appear to be contrastive in character; the latter, as we think, having reference to those who worship the Saviour of the world "in spirit and in truth," and the former to *nominal* professors of Christianity.

There are four particulars upon which it will be necessary for us to fix our attention, if we would rightly understand the spiritual signification of this rather obscure passage.

I. "THAT DAY." *What* day? Evidently the day signified is the gospel-day. The day of Jesus Christ. The time of the dispensation under which we now live. The whole context conveys this impression to our minds; and renders further remark upon this branch of our subject unnecessary.

II. "SEVEN WOMEN." It is of the greatest importance that we study the symbols and figures of the prophetic Scriptures, if we are anxious to arrive at a correct idea of their hidden meaning, and this study will be found by no means difficult, if it be remembered that "the meaning of these figures is pretty nearly fixed: and though perhaps not clear to those who first used them, to us, with the completed Bible in our hands, they ought to be familiar."*

1. "*Women*."—God has chosen in his Holy Word to make use of the term "*women*" as the symbol of human weakness and folly.† Why, we cannot possibly say, but probably because it was the weakness and folly of Eve, the mother of mankind, which entailed guilt, woe, and ruin, upon the entire race.

2. "*Seven*."—The number *seven* is, as we are all aware, symbolical of perfectness or completeness; and hence we consider that the words "seven women" are used by the prophet to convey to our minds the idea of *consummate folly*.

III. "ONE MAN." "*The man Christ Jesus*." Jesus may with great propriety be called *the* man, or *one* man. Indeed His unique character demands such a mode of expression. Regarded simply as man, He is without an equal; he stands alone, for ever distinguished from all the human family beside. He is the man of whom King Solomon makes mention when he says, "*One man* among a thousand have I found, but a woman among all those have I not found." He is our "*one* Lord," the author of our "one faith," the bestower of our "one baptism." He is the "Just one," the "one man" who died for the people; our "Redeemer, the Holy One of Israel"; "for if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by *one man*, *Jesus Christ*, hath abounded unto many."‡

IV. THE PROPOSAL MADE. "We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach."—Bread symbolizes that upon which men feed, and live; apparel, that with which they clothe, protect, and adorn themselves.

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* Dr. Angus.
† See Isa. iii. 12; Eze. xiii. 18; Nah. iii. 13; Isa. xix. 16; &c.
‡ Romans v. 15.

The expression "*bread*," as found in the Word of God, does not always prefigure wholesome and nutritious food; on the contrary, it not unfrequently represents that which is injurious, and even fatal to those who indulge in, or partake of it; and also that which causes discomfort and distress; hence we read of "the bread of adversity," "the bread of sorrows," and "the bread of tears;" and moreover of "the bread of idleness," "the bread of deceit," and "the bread of wickedness;" as well as of "the bread of God," "the bread of life," and "the bread of heaven."*

Apparel, too, may be either good or bad. It may be fair to the sight, or vile to look upon. It may be a protection to the wearer, or altogether inadequate for such a purpose. It may also be procured by our own exertions, or presented to us by another: the possession of purchase, or of gratuitous bestowment.

Bearing the foregoing considerations in remembrance, we think that we may justly be allowed to paraphrase the text thus:—*Under the gospel dispensation, human weakness and folly shall attain such a consummation, that it shall lay hold of the man Christ Jesus, saying, "We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach."*

And is it not so? Has not the profession of the Christian religion become a fashionable thing in the world? There was a time when those who took upon them the name of Christ were compelled to go forth "without the camp, bearing his reproach:" but in the present day is it not rather a reproach to an individual if he does not pay what is called "a decent regard" to the claims and observances of Christianity? Why does the mere professor lay hold of Christ? Is it because he beholds any beauty in His person, or places any reliance upon his work? Nay! to such a one He is but "as a root out of a dry ground," having "no form nor comeliness." By the formalist, and the hypocrite, religion is not embraced for what she *is*, so much as for what she *brings*. There is custom to be obtained, or reputation to be enhanced, or there are friends to propitiate, or conscience is to be lulled into slumber; and the profession of godliness is used as a stalking-horse for the attainment of these ends. If proof of the truth of our assertion be demanded, we reply it is to be discovered in the conduct and conversation of professors of religion themselves. Do we generally find them "hungering and thirsting after righteousness"? praying to be fed with the manna that cometh down from heaven? desiring "the sincere milk of the word," and the "strong meat" of "the oracles of God," that they may grow, and be nourished thereby? Are they not rather taken up with worldly wisdom, oratorical display, and novelty of religious sentiment and expression? How seldom are they found lamenting the apathy of Christians, mourning over the coldness and deadness of their own souls, or bemoaning the lethargy and spiritual poverty of the churches? Imposing edifices for worship, high-sounding ministerial titles, the pealing organ and the measured chant, the "splendid sermon" and the well-spoken prayer, are the chief delights of many of the polite and well-ordered congregations of the present day. There boast is, "We are rich, and increased with goods, and have need of nothing;" and they know not, that they are "wretched, and miserable, and poor, and blind, and naked." If they would only allow their tongues to utter the thoughts of their hearts, we should hear them using some such words as these:—"We only wish to be called by the name of Christ, to take away our reproach; we will eat our own bread, and wear our own apparel. The pleasures of the world, of business, of science, of books, of social life, quite satisfy us This earth is very beautiful, and we rejoice in the happiness which it affords. Preaching, and praying, and psalm-singing, are well enough in proper places, and at seasonable hours; but we hate misanthropy, and bigotry, and exclusiveness, and over-much righteousness. We are reputable persons, we have good characters, we move in respectable society, we have been baptised and con-

* See Isa. xxx. 20; Psalm cxxvii. 2; lxxx. 5; Pro. xxxi. 27; xx. 17; iv. 17; John vi. 33; vi. 35; Psalm cv. 40.

firmed, and we regularly partake of the sacrament of the Lord's supper. We are accredited church members. We are kind husbands, dutiful wives, loving and obedient children. We pay every man his due. We constantly attend public worship, and are not forgetful of private and family devotion. God is merciful. His name and nature is love. He is not an hard master. He does not require of any of His creatures more than they are able to perform. And, therefore, by doing our best, and trusting to the merits of our Saviour, we hope to reach heaven at last."

How different is this to the utterance of the man that has been "born again." When a sinner, saved by Divine grace, with the hand of faith, takes hold of the Lord Jesus Christ, *he* does not exclaim, "Only let me be called by thy name, to take away my reproach." This is the cry of *his* heart,—

"If on my head, for thy dear name
Shame and reproaches be,
I'll hail reproach, and welcome shame,
If thou remember me."

True believers never say, "We will wear our own apparel." Too well, for this, do they know the filthiness of their own garments. And they rejoice in the consciousness that He in whom they have believed has, by his life of suffering and his death of shame, woven for them a glorious robe, brighter than angels wear; a robe of righteousness, whiter than "snow in Salmon," and more enduring than earth's most lasting glories; a robe pleasant to the sight of the King of Zion, and which he has appointed to be worn, as "the wedding garment," by every guest who shall sit down at "the marriage supper of the Lamb." No God-taught man would dream of appearing before his Maker habited in his own vile raiment; or think of entering into the presence of the King of kings clad in the rags of self-righteousness.

Neither do those who are spiritually enlightened "eat of their own bread." Like Mephibosheth, they "eat continually at the *King's* table." Having been given "ears to hear," they have heard, and understood, and received into their inmost souls, those mysterious words which were spoken by the Saviour when on earth:—"I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." (John vi. 51) *This* is the bread *they* feed upon; this is the food that is sweet to their taste; and, as around the festive board they sit, they sing,—

"Let us adore th' Eternal Word,
'Tis he our souls hath fed;
Thou art our living stream, O Lord,
And thou th' immortal bread.

"Bless'd be the Lord, that gives his flesh
To nourish dying men;
And often spreads his table fresh,
Lest we should faint again.

"Our souls shall draw their heavenly breath
While Jesus find supplies;
Nor shall our graces sink to death,
For Jesus never dies."

Nothing but this heavenly manna will satisfy the souls of God's elect, and if at any time the people of Jehovah's choice should wander, like the prodigal, into a far country, like him, they experience all the pangs of famine; and, as they stand by the husks, which the swine do eat, sooner or later, the wanderer's words are theirs'—In my Father's house there is "bread enough and to spare, and I perish with hunger! *I will arise, and go to my Father.*"

Dear reader, how is it with you in this matter? Are you found among God's people merely because it is reputable to belong to some religious organisation? Is the pew in the church, or in the chapel, only an evidence of your respectability? Are you eating your own bread, and wearing your own apparel; and calling yourself after the name of Christ to take away reproach? If so, then, between Jesus and yourself, no real sympathy can exist. You have not yet partaken of Him by faith; and hence there is no life in you. Not being in vital connection with the "true vine," you are a mere professor, a branch *tied* on, whose end is to be cast forth and burned.

Are you wrapping around your soul the garments of legality; thinking, by your outward profession of the name of Jesus, and by your moral conduct, to enter through the gates into the celestial city? Alas, alas, of you it may truthfully be said, "*He feedeth on ashes:* a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand."

Hillmorton, Rugby. J. W. Cole.

THE EARNEST SUPPLIANT.—A MEDITATION.

BY S. LILLYCROP.

"I am thine, save me."—Psalm cxix. 94.

David is termed "the sweet singer of Israel," and also "the man after God's own heart." There is another peculiar feature in his character, and by which he may be marked, viz.—*a man of prayer.* But as this will apply with equal force to all the family of the elect, it may be assigned as the reason why the Holy Spirit has not distinguished him thus; for Saul of Tarsus was made known to Ananias by this peculiar feature, "Behold, he prayeth," which proved one great fact, that he was a chosen vessel unto the Lord, showing that,

"Praying breath is never spent in vain."

The passage of Scripture at the head of this article is short, but emphatic, and when such a portion is brought under our notice (which is often the case), we should act as the man recorded in the anecdote which has been ofttimes repeated—"A person seeing another very busily engaged with a bone, asked him what he was doing? He replied, 'Trying to get the *marrow out of it.*'" Oh, how wise! A quarter of a century ago, my soul (the writer can say) got such sweet marrow out of this pithy sentence, that the savour thereof has not been forgotten to this day; and still the unction remains and refreshes the hungry with its delicious fare.

Here we have a Divine proprietorship acknowledged, and an earnest petition presented.

1. *A Divine proprietorship acknowledged.* "I am thine."—This must have a reference to something beyond the mere course of nature; for, in that sense, "We are all the work of His hands," and "It is in him we live, and move, and have our being;" for "He is not far from any one of us"—the peasant and the prince, the fool and the wise, the poor and the rich, the sinner and the saint. David had a stronger interest in God to lay claim to, and so hast thou, oh my soul, also! or else thou art but little better off than the heathen philosopher, or the moral Jew, who know nothing of "the way, the truth, and the life;" or the "blessedness of that man whose transgressions are forgiven, whose sin is covered, and to whom the Lord will not impute iniquity, and in whose spirit there is no guile." Yes, yes, *I am thine by covenant engagement.* As it is recorded, "He hath made with me an *everlasting* covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow." (2 Sam. xxiii. 5.) Oh, happy man, who could thus rest upon the "Rock of Ages," and feel his standing sure; while so many of the Lord's people

are tossed about like a vessel on the rough sea, trembling from bow to stern, with the blasts of the wind and the dashing of the waves; few of whom are as wise as the little boy in the storm, who, when all on board were in a state of anxiety and tremor, sat calm and composed! and who replied to the question, why he was so easy when all were so anxious, "My father's at the helm." Ah, how well would it be for all God's tried ones, if they would remember, in the "floods of tribulation," that their Heavenly Father is at the helm of the vessel of the church—that he has deputed his only-begotten Son, Jesus Christ, our Lord, to conduct it over the billows of time, trouble, and temptation, into the port of everlasting peace—and that not a hair of the heads of his chosen and redeemed can fall in the tempest; but "That some on boards and some on broken pieces of the ship; and so it came to pass they escaped all safe to land" here; and so shall all escape in safety to glory when the trials and afflictions of the present life have an end. For, they are His *chosen, redeemed, sanctified*, and must be *glorified*, which should ever keep them "rejoicing in Christ Jesus, having no confidence in the flesh." Thus would they live to the glory of God, and the promotion of his kingdom in the world.

2. *They are not only "His people, and the sheep of his pasture," but they live in the continual intercourse with heaven.* "I am thine, *save me*," are words which millions of the redeemed *now* in glory have been in the habit of daily presenting at a throne of grace. "What must *I* do to be saved?" is generally the first enquiry of an awakened soul. And the only answer a faithful minister of the ever-blessed gospel can give to it is, "Believe on the Lord Jesus Christ, and thou shalt be saved." We are not to suppose, however, that the sweet singer of Israel wanted information on the way of salvation. No, indeed. He was much like Paul in his deep experience of divine things, who could say, "He loved me and gave himself for me." So David had oft tasted that the Lord is gracious, and blessedly experienced pardoning and saving grace. Yet there were times and seasons in his experience when he had to cry out in earnest, "I am thine, *save me*," yea, save me from my deadly enemy the devil; save me from internal foes, the plague of my own heart; save me from the influence and the maxims of the world; save me from dishonouring the name of my God and his religion, which I have for years professed to love. And hast not thou, oh, my soul, and all who, like David, "know the plague of their own hearts," daily cause to exclaim in earnest supplication, "I am thine, save me"? Surely Paul must have often used this prayer, or similar ones, in connection with those trying exercises of his mind as recorded in Rom. vii., where he exclaims, "Who shall deliver me from the body of this death?" But he adds with emphatic pleasure, "I thank God, through Jesus Christ our Lord." Ah! there is the shadow of a great rock—there is a refuge from the storm, with a covert from the tempest—there is more than a match for Goliath and the devil. Oh! had but Little Faith, in his pilgrimage to Mount Zion, laid hold of this staff and shield, he would have soon overcome the thieves who robbed him of his spending money on that occasion.

Let all, then, who are seeking the Lord, adopt the language of David, whether in this passage, or the 51st Psalm, and pray earnestly to be so taught of God in the school of experience as that eminent saint was; so shall kind answers of pardon and peace come down from heaven to enlighten and cheer their souls.

And let all those who have long known the Lord, wonder not if they again "walk in darkness and have no light," for temptation and sin so beset the soul, that it is necessary it be aroused again and again from its sloth and self-confidence, to seek its all in Christ. The prayer, "I am thine, save me," must sooner or later be heard and answered for Jesus' sake; therefore, if it tarry long, wait for it, as Paul did when he had a thorn in the flesh, a messenger from Satan to buffet him.

Windsor.

Obituary.

MR. WILLIAM ROBSON, OF AYLSHAM, NORFOLK.

The subject of this brief notice was baptised by the Rev. Joseph Kinghorn, of Norwich, in 1814; and joined the Baptist church at Aylsham, Norfolk. In 1824, he, with Mr. R. Harvey, was chosen deacon, which office he held (with one brief interval) to the day of his death. The mother of his wife was one of the first who formed that church, and all of them continued their membership until called to exchange it for the church above. Not much is known of his early history. His advantages were small, and his natural abilities needed education to have made him more useful. It was, however, his daily prayer "That his one talent might not lie buried in a napkin." The interests of the church were ever near his heart, and notwithstanding many a stormy interval, he was always known as the minister's constant friend. If not infallible in judgment, no one could be more sincere, nor could any ever say they heard him speak the thing he did not mean. At the family altar "the little hill of Zion" never was forgotten, its minister being specially remembered. One part of his prayer invariably was for "long life, that he might see children's children, and peace upon Israel." He lived to see his five sons and five daughters married and settled; and to see four sons and two daughters, with one grand-daughter, baptised and join the same church, they being led to the steps of the baptistry by himself. Long will it be remembered how on one of these occasions he exclaimed, tears streaming down his face, "Another of my Ebenezers!" He lived also to see a more settled peace, and more prosperity in every respect in connection with the little church than had been realised for many years. In all business transactions no one ever seemed to think of doubting his word, so proverbial was his truthfulness. And when he felt it requisite to punish his children, he would abate his severity if the truth were told him. As a father, he was kind but firm, and seldom known to qualify either a promise or a threatening. In visiting the aged and infirm, in reading and praying with the sick and poor, and in reproving open vice and profanity, he greatly excelled. At one time in his frequent visits to Norwich, he would there stock himself with little books for children, and lend and exchange them, thinking by that means to secure a profitable reading. He was an untiring tract distributor. For some time, with several others, he kept up an evening service at Marsham, a village two miles from Aylsham, which service, with several cottage meetings, were begun by his son-in-law, the Rev. James Smith, during a visit of a few weeks to the church at Aylsham. But during the last four years of his life, frequent attacks of illness and family trials made him restless, and to express a longing for "home." In his dying illness, which lasted five weeks, he was remarkably patient and gentle; sometimes under a cloud, but oftener on the mount. Sometimes under great weakness he remarked "that he knew there were heaps upon heaps of promises, but they did not seem to belong to him;" and then as cheerfulness returned he would exclaim "Bless the Lord, oh my soul, and forget not all his benefits." He retained his faculties to the last, his Bible, hymn-book, and "Spurgeon's Gems," were his constant companions. Once or twice he seemed to have a fear of death, but afterwards remarked, "Ah, he is the king of terrors, but he has lost his sting." One friend who visited him remarked to the daughters "that he had known their father for fifty years, and never other than a consistent Christian;" while many others testified of him as "a living epistle of Christ." Those who watched by his dying bed felt it a blessed privilege to listen to his frequent repetition of his favourite psalms, and other Scripture portions

especially precious to him. He always seemed to read his Bible as if he realised God speaking to him Sometimes in full health, when his business called him out early in the morning, whoever was first after him in the sitting-room, would find the family Bible open on the table, and either the snuffers or scissors pointing to some verse which had fixed his attention. As a beggar, of course for religious charities, he was well known. The late Mr. J. J. Gurney, of Norwich, used to say "as soon as he saw friend Robson's face inside his door, he was quite sure his purse would be lighter before he left." But he never begged without having first given from his own purse. He was one of the first to obtain the burial ground adjoining the chapel, because of a clerical refusal to bury the body of an unbaptised child of one of the members in consecrated ground. His was a triumphant death. Several times before the final struggle he would stop the person reading to him with, "There, that will do; I can die on that." A few hours before his death he looked up, and in a clear calm voice exclaimed "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." A favourite verse oft quoted by him was,

"Then when ye hear my heart strings break,
How sweet the minutes roll;
A mortal paleness on my cheek,
And glory in my soul."

His death was not prolonged nor painful; and when a corpse peace still reflected her undying smile upon his face. He died May 9th, 1865, in the 75th year of his age. At his own request he was buried beside his wife, who died in 1850, in the picturesque churchyard at Blickling. His funeral sermon was preached by his pastor, the Rev. T. Harley, to a crowded congregation from Num. xxiii. 10. His favourite hymns and Pope's Ode were sung, and the whole service was deeply interesting and impressive.

JAMES SMITH.

Newmarket.

Correspondence.

CLERICAL TITLES.

To the Editors of the Primitive Church Magazine.

MY DEAR BRETHREN, — You are aware that the justly admired Mr. Spurgeon no longer desires to be called "*Reverend.*" I hope his example will be speedily imitated by ministers of all denominations. This clerical epithet appears to me to be objectionable—chiefly on the following grounds. *In the first place*, as it is customarily used, it *means* nothing. It neither implies learning, orthodoxy, nor piety. It does not imply *learning*, for it is given to, and, accepted by persons who can scarcely sign their own name. It does not imply *orthodoxy*, for it is shared alike by Roman Catholics, Episcopalians, Presbyterians, Wesleyans, Unitarians, and Baptists. Nor does it imply *piety* or *virtue*, for it is given to men of no moral character. The name of every man who assumes the ministerial office, regularly or irregularly, is adorned with this title, however *illiterate*, however *heterodox*, however *immoral*. In the second place, it is *unscriptural*. Neither that title nor any one corresponding to it is to be found in the book of God. We never read of the Rev. Paul, the Rev. Peter, or the Rev. John. The term *saint*, too, as applied to the apostles and fathers is liable to the same objection. I would not object to the term *Reverend* being applied to a reverend man, any more than to the term *holy* being applied to a holy man, whether in office or out of office—my objection is to the one or the other being used as *official titles*. In that sense they are both relics of popery, and the sooner they are set aside the better. Divinity degrees such as B D., D.D., &c., come under the same condemnation. But I prefer to express my views on this

subject in the language of Dr. Aeworth, late President of Rawden College, who, in connection with his declining the honour of a theological diploma, says, "My views of the spirituality of the Christian Church, and still more the interpretation I feel bound to put on the language of its Founder (Matt. xxiii. 8, 10), necessitate me to regard all theological distinctions as unlawful. In my opinion, there are no grades in the ministerial office. All who sustain it, are, as to rank and authority, on precisely the same level; nor ought any distinctions to subsist among them save such as eminent piety, disinterested zeal, and devoted indefatigable labour, confer. For my own part, I wish the members of the Christian pastorate, and more especially those officiating in Protestant Dissenting churches, who profess to look on one *another* as equals, would, at once return to the simplicity of apostolic times by giving and taking the only distinctive appellations which belong to them, viz., bishop, presbyter, elder, or pastor; these names being, as every Greek scholar is aware, used throughout the New Testament Scriptures interchangeably. It is high time that the titles Reverend, &c., &c., as well as the Very Rev., Right Rev., and Right Rev. Father in God, were laid aside; and I, for one, shall be ever ready to do my best to discountenance and abolish them. To save myself from the semblance of inconsistency, allow me just to add that the objection now stated to *theological* distinctions, derived wholly from sources above referred to, does not in the least affect such as are merely literary or scientific. These, civil society, has a right to employ, if it thinks proper, in attestation of the proficiency of any of its members in philosophy, jurisprudence, medicine, the fine arts, and the like; but with the names by which the ministers of Christ shall be addressed it has nothing to do, nor are they themselves at liberty to adopt or apply any but what he himself has assigned."

Yours in Christian love,

JOHN BROWN.

Conlig Manse, Newtownards, Ireland, 16th June, 1865.

PRIMITIVE CHRISTIANITY.

To the Editors of the Primitive Church Magazine.

DEAR SIRS,—You will I doubt not give me space for a few words in your Magazine as to *Primitive Christianity*. We look to your churches to give us an illustration of this, at least to some extent; still we do not get this fully. This is pretty generally felt. Possibly you are not aware of this fact. A good deal is felt in the world of which editors are ignorant. It is really this which gives value to the correspondence of a Christian journal. These allusions are made without intending any offence to yourselves or your readers.

With the arrangement in your churches for pastors and deacons I fully and cordially agree. In this respect they maintain, as it seems to me, a primitive order, but this is not all. The early churches evidently had what is known as *open ministry*, which your churches have not. It is to this that I beg leave to call the attention of your readers, and I trust to your candour to let me do so. Whether or no the apostolic churches had elders as official persons, does not appear to be clear. At all events the elder members of our churches should naturally be looked to in matters of rule. But while this is so, the church itself is, as I apprehend, the court of appeal in contested cases. This is, I believe, generally admitted by Baptist churches, but it is not always acted upon, as in a recent case to my own knowledge.

Another objection, Sirs, to your churches is the want of "weekly communion." No doubt this is one of those ordinances which is discretionary. Still the early churches used to meet weekly for fellowship at the Lord's table, as seems to be pretty clear. If a monthly observance of the Lord's supper is sufficient, why meet at all oftener? This is a subject to which I would desire to call the attention of your readers, but with all respect. Some contend, I believe, that the people are not fit for weekly communion. Well, if this be so, then they are not fit to meet for prayer and

worship at all. These are matters of serious importance to the Church of Christ, as I think we must feel, whatever may be our differences. Possibly you may be timid at indroducing such matters in your Magazine. But if so, give up the pretensions of your churches being primitive ones. At present they differ but little from Wesleyan or Congregational Churches. These matters must really be dealt with sooner or later, as the people are thoroughly dissatisfied. It may be said, that weekly communion and open ministry have not worked well amongst the Plymouth Brethren, but this is not so. The disorders of this body of Christians are traced to other causes, as my letters in the Coleraine papers show. All I can personally do is to fix these matters on the attention of my fellow Christians. This I do with all deference to their opinions.

I am, Sirs,
Yours very obediently.
J. CUBERHANE.

6, *Culmore Terrace, Peckham,*
10th April, 1865.

THE LORD'S SUPPER.

To the Editors of the Primitive Church Magazine.

DEAR SIRS,—Would you have the kindness to insert the following queries in your excellent Magazine:—How, When, Where, and to Whom should the Lord's supper be administered? Yourselves, or some one of your able correspondents, answering the same, would greatly oblige,

Yours truly,
H. STOTT.

Bacup, June 17th, 1865.

Poetry.

"SWEET JESUS."

[ORIGINAL POETRY.]

Tunes—"*I want to be an Angel*," *or* "*Jerusalem the Golden*."

I LOVE to *sing* of Jesus, and sound his praises high,
To fill with joyous music, the spacious outspread sky:
Come help my soul to praise him, ye saints who know his fame,
Come sing aloud with gladness, the honours of his name.

I love to *read* of Jesus, in God's most Holy Book,
To search with joy its pages—for his dear name to look;
To read his deeds of mercy—to see his works of love,—
To feel his words uplifting, to the bright world above.

I love to *hear* of Jesus, on God's most Holy day,
To learn from every sermon, that he's the only way;
The way of peace and pardon, the only way to God,
The way from earth to heaven, mark'd by his precious blood.

I love to *think* of Jesus, who always thinks of me,
His perfect work to ponder, completed on the Tree;
It fills my heart with comfort, my mouth it fills with praise,
It moves my feet with pleasure, in his most Holy ways.

I love to *speak* of Jesus, name ever dear to me,
To sound abroad his mercy, till all his beauty see,
Till all mankind shall honour and every tongue proclaim,
The grace of our Redeemer, and glory in his name.

I love to *talk* to Jesus, in every time and place,
And with him hold sweet converse, as friends do, face to face:
His voice is sweetest music—his words are words of love,
He charms away my sadness, and lifts my soul above.

I long to be *like* Jesus, in thought, in word, in deed,
To bear the Holy image, of all his Holy seed;
To show that I resemble, God's best beloved son,
And say in deepest sorrow, thy Holy will be done.

I love to *work* for Jesus, wherever I may be,
His service is blest freedom, 'tis meat and drink to me;
His yoke is very easy, his burden is so light,
I long to be enabled, to serve him day and night.

I long to be with *Jesus*, and rest in his embrace,
To see the unveil'd beauties, of his most lovely face;
To dwell for ever near him, and join the blood-bought throng,
And sing with Holy triumph, the everlasting song.

Heath Cottage, March 21st, 1865. J. R. V.

Page for the Young.

THE DARK VALLEY.

Sweet Lilly Grey has been confined to the house for many months. Her poor widowed mother has looked forward through all the long cold winter to the coming spring, as the time which was to bring back the bloom of health to her darling's cheek, and strength to her limbs. But alas! although the sweet spring flowers are already filling the air with their fragrance, Lilly does but grow weaker with each succeeding day.

Still her mother will not give up hoping that her darling is to be spared to her for many years; but Lilly knows better.

One morning as she sat propped up with pillows, her young friend, Kate Somers, came running in with a bouquet of beautiful, fragrant flowers, which she placed in a cup of water on a little stand by the bedside, saying:

"See, Lilly, are they not lovely?" adding with an affectionate kiss, "I hope you will soon be able to go out and gather flowers for yourself."

Lilly smiled, and said gently:

"Sit down, dear Kate, I want to have a little talk."

"What about?" asked Kate, gaily; "shall I talk to you about my new dresses, and the journey I am going to take next month?"

"No," replied Lilly, "if you please, I had rather talk of the journey *I* am soon to take, and the dress I must have to wear."

"Why, where are you going?" asked Kate in surprise.

"I am going down into a dark valley and across a deep river," said Lilly, gravely.

"What valley and what river?" asked Kate, still more puzzled.

"Dear Kate!" said Lilly, pressing her friend's hand, "do you not know that I am going to die?"

"Oh, don't talk so! It is too dreadful. You mustn't die!" exclaimed Kate, bursting into tears.

"I *want* to go, Kate. I'm glad, oh *so* glad that I am going home to Jesus," said Lilly, earnestly, while a sweet smile stole over her face.

"Aren't you afraid?" whispered Kate.

"Oh no," said Lilly, "I shall not go alone. Once, when I was a very little girl, I asked my teacher what she meant by asking that the Lord Jesus might go with us through the dark valley and the shadow of death. 'I mean,' said she, 'to ask that He may go with us when we die. Dying is called, in the Bible, passing through the valley of the shadow of death. You know we must all die, and it would be very sad to go away alone; but none of our earthly friends can go with us. You would not like to go alone into the dark valley, Lilly, would you? I said, Oh no, but could not some one go with me? Couldn't they lie down in the coffin with me, if they chose?' 'That would do you no good, dear,

said my teacher, 'for 'tis only the senseless body that lies there; dying, you know, is the soul going away out of the body; the *soul* is the part that thinks, and feels, and knows, and *it* is the part that wants some one to go with it. And, dear Lilly, none but Jesus could do that.' Then I asked her how I could get the Lord Jesus to go with me, and she said I must seek him at once, for if I put it off I might never be able to find him; but if I would go at once and give myself to him, asking him to forgive my sins and make me his child, he would do so, and he would be my friend always, and never leave me in life nor in death. And I did go to him, Kate, and I feel that he has forgiven all my sins and made me his own dear child. And now dying seems only like going home, and my dear Saviour will go all the way with me."

"How happy you look!" said Kate, brushing away her tears; "but you spoke about a dress that you must have for your journey—what did you mean by that?"

"I meant the beautiful robe of Christ's righteousness, which he gives to each one of his children, said Lilly.

"It is the wedding garment, which all must wear who would partake of the marriage supper. You know, dear Kate, that we have all been doing wrong all our lives; and though we try ever so hard to do right, sin is mixed up with everything that we can do or say, and so our very best deeds must be very hateful in the sight of a holy God, who sees all our thoughts and motives. But the dear Lord Jesus has kept God's law for us, and if we will just throw away all our own good works, and beg of him to cover us with the robe of his righteousness, he will do so; and then we shall become pleasing in the sight of God. Dear Kate, ask him to give it to you, for you will want it when you are called to take that last journey."

"I will," said Kate, kissing her friend good-bye.

Dear little reader, will not *you* seek to make the Lord Jesus your friend to-day? You will want him to go with you through the dark valley, and you will need the robe of righteousness to cover you when you come to appear before God.—*S. S. Visitor.*

"KNOCK, AND IT SHALL BE OPENED."

Where are we to knock? "I am the Door," says the Saviour. "No man cometh to the Father but by me."

When are we to knock? "Evening, and morning, and at noon," says king David, "will I pray and cry aloud;" and David knew.

For what are we to knock? "Seek ye *first* the kingdom of God and his righteousness." Heaven in the soul, that is what we want; for heaven must first come to us before we can go to heaven.

How must we knock? We must knock *in earnest*. We cannot knock too loud. Good Jacob said, "I will not let thee go except thou bless me;" and he got a blessing. We must knock *perseveringly*, too. The Lord does not always come immediately. "I waited patiently for the Lord," says David, "and he inclined unto me and heard my cry."

Here is the command, "*Knock.*" Here is the *promise*, "*It shall be opened.*"—*Child's Paper.*

Intelligence.

SAXONY.

My beloved Brother Howe,—It is only a few weeks since I was with you and had the pleasure to visit several of our churches in England, whilst now we are separated again by the German Ocean and a distance of a thousand miles. What a precious thing it is that, as the book of Revelation assures us, in heaven "there is no more sea;" so then there will be no more separation, no more danger, no more uncertainty, no more wants, and no more painful feelings, which accompany the sailor's and the Christian's life.

My tour in England has, under the Lord's blessing, been indeed a blessed

one; everywhere I have been received by our ministerial brethren and their churches most heartily; far better than I ever deserved or could expect. I can say that my love to them, and my esteem of the English nation (or as I, as a Saxton, perfer to speak—the old Anglo-Saxon race), has been greatly increased. I would desire very much, by the medium of your "Primitive," to tender my *heartiest thanks* to all our brethren and churches whom I was permitted to visit, and who so kindly received and patiently heard me. May the Lord, who ever was gracious enough to pay my debts, bless them with many spiritual blessings in heavenly places in Christ! This is my fervent prayer.

As you well know, the best wine our Lord generally gives at the last; so he did with me on my tour in England, and I cannot help telling you of the special joy which was prepared for me at the end of my tour, for I know you and your dear readers will agree with me, and thus taste, as it were, a few drops of this good wine. The evening before I left London, I was invited to the anniversary meeting of Mr. Williamson's church, in Johnson-street, Notting-hill, where from Mr. Williamson, as well as those brethren present (Mr. Woollacott, Mr. Bloomfield, and others), I received many a word of encouragement and—something practical—a number of excellent books, as "Dr. Gill's Exposition of the whole Scripture," and several volumes of the "Old Puritan Divines." I, indeed, was very happy to receive them, for they were books I long since desired to obtain, and hope that, under the Lord's blessing, they will be of much use to me. I took them, as a bundle of arrows, to be shot abroad in Saxony. To all who so kindly subscribed to this valuable present, I feel very much obliged, and hope that they have done a great favour to Germany. May their books prove to be bread cast upon the waters, which they shall find again after many days!

On Wednesday, the 31st of May, I started with the steamer to Hamburg, which I reached safely on the following Friday. Here I bought a number of tracts and little books, as sermons, etc., to take them with me for distribution in Saxony. The same day, in the afternoon, I left again, because I was expected on Whit-Sunday in Saxony-Altenburg. Going the night through with the train, I arrived on Saturday forenoon in Halle, where I had the joy of finding my beloved wife and baby in good health, and waiting for me. The joy of meeting again was great, and the first thing we had to do was to bless the Lord for having preserved us and granted every journeying mercy. Indeed, the Lord is good, and greatly to be praised! Having spent a few hours at home, I had to be off again, to go about fifty miles further, to Altenburg, where on the next day, Whit-Sunday, the quarterly conference of our church in the kingdom of Saxony was to take place. The days of Pentecost are generally considered as days of joy, and this they were, in the fullest sense of the word, to us and all who had come to this conference. A great number of brethren from far and near were present, and the Lord Jesus was present, too, in his Spirit and with his blessing. I have no words to describe the joy of all meeting there, and the rich blessings we enjoyed. Let me only mention that we were a far greater number there than ever before, so that our houses were too small for the meetings, wherefore I held the afternoon service in a dancing-hall offered to us. After this second service, we had a church meeting, in which we heard *six new converts* telling how great things the Lord had done for them. The church being satisfied with their confessions and conversation, they were unanimously received for baptism. In the evening we went out of the town, a pretty large host, to a certain brook, where, after singing and prayer, I explained the ordinance, and, because of the spectators, once more asked the candidates if they believed with all their heart that the once crucified and now risen Lord Jesus Christ was the true God and their Saviour, to which they answered loud in the affirmative, after which they were, under the starry dome of heaven, buried in their Lord's death.

Among these young disciples were a boy of eleven and a girl of ten years of age. Singing various hymns, we went home again, when, about midnight, the young disciples were, by prayer and exhortation, received into church fellowship, which was followed by the celebration of the Lord's supper. Here again we received the best wine at the last.

On the following morning, at ten o'clock, we had another church meeting, in which I had occasion to explain various things to the members, the most of them being young converts; it was, in fact, now a "teaching them to observe all things whatsoever Jesus has commanded us." This meeting, too, turned out a very blessed one, which will not soon be forgotten.

For the afternoon a large meeting for those "who are of the world" took place in the large hall of the senate-house (!) which wonderfully and kindly was lent to us for this occasion. When, at three o'clock, the appointed hour, I came there, I found the hall crowded, and large numbers standing in the market-place, not being able to get admittance. The Master that has sent us, gave strength and grace again to preach the free, full, and finished salvation that is in Christ Jesus. The people listened quietly, and a few days after I heard already that the sermon had made good impressions and caused inquiries. In fact, the whole town was full of the Baptist movement, and the prevailing cry and feeling seemed to be, "Those that have turned the world upside down are come hither also." In consequence of all this, I am now asked by the Government of Altenburg to hand in a full statement of our church, our creed, our principles, and our aim, which I am now busily engaged in writing out. Work, I have so much that, however long the days in this season are, and if they were as long as in the north of Greenland—lasting half a year, still they are too short for me.

But—no roses without thorns! To the report of these blessings and joys, I am sorry I have to add two facts of *cruel persecution* in the kingdom of persecutions—Saxony. When I was with you I told you that two of our members, brother Fiedler and his wife, to whom on the 17th January, this year, a child was born, had been much tried, by fines and various ways, to get their baby sprinkled, which they always refused, stating their Scriptural reasons why. At last, after other various, but vain trials, as persecution, promises, threatenings, and fines, to induce them to bring their baby to the church for baptism, there came to the house at a certain time, when the father was away from home, the burgomaster and his gensd'armes, to fetch the child, and because the mother would not give it them to carry away and get sprinkled, the gensd'armes did hold her hands that others could take the baby from her which she had on her breast; then they went to the Lutheran State-Church, where the clergy were already waiting for it and received it by sprinkling into the "only saving" (as they call it) Lutheran Church. Afterwards the child was carried back again. This is the second compulsory baptism, and a compulsory baptism in the fullest sense of the word—very much like the spirit of the false prophet Mohammed.

In a letter from the 8th of this month, I hear that two of our brethren, the father of the above child and brother Schmiedler, had been summoned and sentenced, the first to eight days' imprisonment, and the other to two days', because they have distributed tracts. And should (I might ask) these two brethren not distribute tracts, since the one, brother S., had found two years ago the Saviour just through a tract he received from the other brother F.? They have too much encouragement to omit tract-distribution, the one as the saviour, the other as the saved, through this medium.

I forbear to make any remarks on these facts of persecution, but desire that all papers and periodicals which love religious liberty would take up these facts with some comment on them, and thus help us to get the power of public opinion as an alliance in our battle for religious liberty.

Commending the poor sufferers, our

mission-field, and myself, to your sympathy and prayers, I desire ever to remain

Your fellow labourer,
MORITZ GEISSLER.

Halle, June 20th, 1865.

CEYLON.

TO THE TREASURER OF THE BAPTIST TRACT SOCIETY.

MY DEAR BROTHER,—Yours of the 25th of May last year, and the parcel of tracts and books, I received only in February this year.

I beg you to present my best thanks to the Committee of the Baptist Tract Society for the vote of two pounds worth of tracts, which I have duly received. They were carefully distributed by myself and the other brethren of our denomination residing in different parts of the island.

I am glad to inform you that we were enabled, by the blessing of God, to form a Baptist Tract Society, and to translate into Singhalese and print 1250 copies of tract 51 and handbills 47 and 62, of which I enclose a specimen to be laid before the committee. Our receipts at present are only six ducats, whereas our expenses are twenty-seven ducats, for which we expect aid from the churches in this country. The number printed went off in a very short time, and there is a great demand for more; besides, our committee find it desirable to prepare some tracts on the errors of Popery, as well as on Baptism.

If your committee can help us in the way of sending us a quantity of printing paper, it will be a valuable assistance, and will be thankfully used for printing tracts.

I have had the happiness of receiving by immersion, yesterday, four persons to the Church of Christ in this place. One was from the Episcopal, one from the Romish, one Budhist, and the other a child of one of our members. All these gave satisfactory evidence of their conversion to God. One of your tracts was given to one of these, who found much help from it, as he had to fight his way through the opposition of High Church, Wesleyans, and Roman Catholics, to join us; and we hope much more good will yet be done by the circulation of your tracts in extirpating error by the dissemination of truth.

I thank you and all the members of the committee for the very kind manner in which my requests were attended to, and for the Christian love and sympathy manifested.

May the Lord bless and prosper you in the good work of diffusing light and truth, and may the time soon come when the gospel shall prosper everywhere, and God be glorified.

Pray for us, and for the success of the great cause in which we are engaged. Pray that the heathen who are at our door may be brought to forsake dumb idols, and to find salvation and happiness in Christ the Saviour.

We beg for another supply of tracts as before, and for a few copies of your reports for 1864 and 1865. Almost all native churches are Strict Baptist churches, either in principle or otherwise, there being no Pædobaptists in those places to join them; and I am happy to say that the number of those who hold Strict Communion principles are increasing. Kindly enclose some tracts on that subject.

I remain yours in the best of bonds,
JAMES SILVA,
Pastor Grandpass Church.

Colombo, Ceylon,
22nd May, 1865.

STRICT BAPTIST MISSION.

THE fourth annual meeting of this Mission was held on Tuesday evening, June 27th, at Keppel-street Chapel, Russell-square, London. Mr. S. Milner occupied the chair. The meeting was opened with prayer by Mr. E. J. Oliver, Treasurer of the Baptist Tract Society. The Chairman, after describing the nature and object of the Mission, called upon the Secretary to read the report. After explaining the principle upon which this Mission is based—that of *direct* communication and *direct* management on the part of the churches themselves in carrying on missionary work, the labours of the past year were described as follows:—Our missionary, *Gyanoba Powar*, though not strong in bodily health, has been spared to carry on his preaching labours, during the past year, though the last account we

received states that the fearful eastern disease, cholera, is very fatally prevalent in his district. He gives several instances of individual interest and concern. There are, we doubt not, many secret disciples, who, like Nicodemus, cannot yet break away from the ties of caste, and avow themselves on the side of the gospel. Thus, writing in September last, he says: "The Patell of Kakwee speaks of Christianity, and says that Hindooism is false. He says he is anxious, but cannot break away from his people." "The Dhoby at Tulleygaum, of whom I wrote, has small faith and much fear. He says his parents forbid him to read the [Christian] books, on pain of death, and have taken them away." Thus in proportion as light spreads, opposition arises, and hatred prevails. As of old, so now, Satan stirs up a spirit of persecution against the preached word; first employing force to coerce, before he uses fraud to corrupt those who embrace the truth. At the fair at Almudee, which Gyanoba attended in November last, he relates the following incident, illustrating this point:—

"I was preaching, when an old woman wept, and asked for the way of salvation. I was moved, and said I had answered many questions, asked for mere fun, but that she had not asked *so*. 'The Being who has saved *me* is Jesus; believe in him, and you shall be saved also.' I then spoke of him to all around. She asked me to get her a meeting with this Saviour. I told her I should be happy to teach her about him in my quarters there. She was accompanying a brother there, when the people pulled her away, saying that we had forsaken our religion, and that she must not enter; that we should feed her on beef and pork [by which her caste would be defiled]. The old woman persisted, but they pulled her away. . . I afterwards sought for her, but could not find her. I pray that she may be freed from Satan's bands, and remember what she has heard."

With reference to a "school and preaching room," which is being erected at Tulleygaum, near Poona, the centre of the missionary operations, the report states as follows:—A piece of ground 92 feet long, by 39 broad, has been purchased in the centre of the village of Tulleygaum; and a building has been erected upon about 35 feet by 18 (which can readily be enlarged), to serve both as a school and a preaching room, at a cost of about £60. We believe it is at the present time about ready for occupation. On the part of the Brahmins, as we have before stated, there is the most strenuous opposition. The opening of a school has, for some time, been looked forward to with great interest by the lowest classes in and around Tulleygaum. In his journal of December last, Gyanoba says, "The Mahars and Tanners are delighted, and say that God has looked upon them, and that they will place their children under us for education, and that they will be able to come themselves. Your religion, they say, is indeed merciful, and the benevolence of those who sent you is evident."

The report concludes as follows:—"We sow in hope in this missionary effort, and though we should not be permitted to witness the ingathering of the grain, yet it will be a pleasure to us to know that one were at least engaged in the preparatory stages of the work. Let us sow the seed, and leave it to our God to give it a body as it pleases him. The command of God is our rule, the purpose of God is our foundation, and the promise of God is our encouragement in this work. If He had not given the command, revealed his purpose, and encouraged us with his promise, we should have nothing to sustain or even to warrant our enterprise. But having all these—command, purpose, and promise, let us be steadfast, immoveable, always abounding in the work of the Lord, forasmuch as we know that our labour will not be in vain in the Lord."

The Treasurer's report showed a balance in hand of upwards of £89, and the sum of £100 invested to carry on the future work of the Mission. The total home expenses for the year have been considerably under £10, a fact worthy of note in connection with an effort of this kind.

The adoption of the report was moved by Mr. John Hazelton, and seconded by Mr. P. Dickerson, and carried unanimously. The second resolution was moved by Mr. D.

Crumpton (now supplying the pulpit at Soho Chapel, Oxford-street), and seconded by Mr. Higham. It was as follows:—

"That having both the command and the promise of Christ for our sanction and encouragement in this missionary work, and having been enabled by his providence to erect a building for the stated teaching of his truth among the natives of India, this meeting earnestly trusts that it will be a centre of usefulness for many years to come."

The meeting, which was of a very interesting character, was closed with singing and prayer.

This small missionary movement will we trust be the precursor of many similar efforts, so that churches, or clusters of churches—especially among Strict Baptists—may be found carrying out their missionary obligations without the intervention of large societies wherever it is practicable.

THE SUFFOLK AND NORFOLK ASSOCIATION OF BAPTIST CHURCHES.

On Tuesday and Wednesday, June 13th and 14th, there was a vast gathering of people from all parts of the county, to the annual meeting of this Association, held at Grundisburgh.

At the commencement of this century, we learn there were but two Baptist churches in this county, viz.—Wattisham and Stoke Green, Ipswich. Now there are seventy—twenty-nine of which are united in this Association, together with several others in Norfolk. The Association was formed at Grundisburgh thirty-six years ago, and has continued steadily to grow and very profitably to work for many benevolent objects. An efficient Home Missionary Society has been one of its principal branches of service, while a large sum of money has been collected and carefully distributed amongst its poorer members, helping with timely supply many a needy hand, and cheering many a drooping heart. Continental and Foreign Missions have also been largely helped through its instrumentality, and many philanthropic enterprises received its practical sympathy. Without doubt it has proved a great blessing in the county, alike in the promotion of pure and undefiled religion, as of morality, social happiness, and well-being.

Mr. John Cooper, of Wattisham, presided as moderator, and was ably supported by Mr. Samuel Collins, for upwards of thirty-eight years the energetic and excellent pastor of the Grundisburgh Church, well-known through all that period as an unwearied and zealous labourer in the cause of God, and for the welfare of man.

We understand that the venerable Secretary, Mr. George Wright, of Beccles, this year resigns his office, and is followed into his honoured retirement by the fervent affection of all his brethren. He is succeeded by Mr. Cooper.

The meetings were held in the spacious Association tent, pitched in the beautiful park of Mr. Philip Harris, who freely granted that and his barns and stabling for the use of the Association. The meetings were attended by at least three thousand persons.

On the first day interesting letters were read from all the churches, and powerful sermons preached by Messrs. Austin, of Dover, and Wyard, of London. The services were recommenced very early on Wednesday morning with various devotional meetings, and sermons were afterwards preached by the ministers appointed.

Mr. Sears, of Laxfield, dwelt upon the sufferings of Christ, and Mr. Hill, of Stoke Ash, eloquently traced the path of the Redeemer "into heaven itself—there to appear in the presence of God for us."

Messrs. Poock and Wilkins, of Ipswich, Hawkins and Higham, of London, and many other ministers, took part in the services, which were brought to a close by a very earnest and affectionate charge, delivered by Mr. Collins, and the singing of a beautiful hymn, the effect of which for harmony, fervency, and feeling from such a multitude, we have seldom if ever heard equalled.

Good collections were made, and about £80 voted to help several of the poorer churches.

Mr. S. K. Bland, Mr. Wright's co-pastor, acted as secretary throughout the meetings.

RECOGNITION SERVICES AT ACCRINGTON.

On Thursday, June 15th, a series of services was held in connection with the recognition of the Rev. W. Howie Wylie as minister of the church meeting in Blackburn-road Chapel, Accrington. At noon, upwards of sixty friends were entertained at luncheon; James Barlow, Esq., in the chair. Ministerial and lay representatives of more than twenty neighbouring churches were present. At two o'clock a religious service was held in the chapel, which was well attended. A discourse was delivered by the Rev. G. B. Thomas, of Leeds, on "The return which a faithful pastor's work justly deserves from the church;" and the charge to the new minister, a production of such marked ability that its publication was earnestly and unanimously requested, was given by the Rev. James Martin, B.A., of Nottingham. The devotional parts of the services were conducted by the Revs. H. Hall, of Bacup; P. Prout, of Haslingden; R. Brown, of Padiham; A. M. Stalker, of Southport; A. Tebb, of Accrington; J. Howe, of Waterbarn; W. H. Anson, of Cloughfold; and W. Jackson, of Church. At five o'clock a party of 350 sat down to tea in the hall of the new school recently erected in Willow-street; and afterwards a public meeting was held in the same place, under the presidency of the Rev. W. H. Wylie. Mr. Gervas Marshall gave an account of the steps which had been taken to secure the services of Mr. Wylie, described the call as being unanimous and cordial, and expressed the high hopes with which the church regarded the settlement of their new pastor. Addresses were delivered by the Revs. Philip Rowe, M.A., of Oldham, on "The tests of success in Christian work;" J. L. Whitey, of Salford, on "Preaching;" R. Evans, of Burnley, on "The past distinguished history of the Accrington Church;" Giles Hester, of Sheffield, on "Coöperation in Christian work essential to the world's conversion;" and E. C. Pike, B.A., of Rochdale, on "Worldliness in the Church." The Rev. Evan Lewis, B.A., F.G.S., Independent minister, and the Rev. M. Lewis, Primitive Methodist, warmly welcomed Mr. Wylie to the town. The proceedings were of a most animated and profitable kind.

OPEN AIR SERVICES.

Onston.—On Sunday, June 25th, the annual open air services, which have been held by the Baptists, usually at Norley, were held at the new chapel, Onston. The services were conducted morning, afternoon, and evening in the chapel yard, which was crowded, and in the evening more especially a number of attentive listeners were ranged all around, besides those filling the yard, the fineness of the day tending greatly to the enjoyment of speakers and hearers. The preachers were Messrs. Harvey, Lockhart, and Bradbury, and Mr. J. Swinton and Mr. Rigby, jun., took part in the devotional exercises. The speakers delivered very earnest and impressive addresses, which were listened to with great attention by the numerous audiences.

At the close of the services, a considerable number of the valuable tracts published by our society, were freely distributed and gratefully received.

Between the afternoon and evening services, a very precious season of communion with the Lord and with the people we love, was enjoyed, while we met at his table to remember him and his dying love.

Many would say on the remembrance of the holy enjoyments of all the services,

> "How sweet a Sabbath thus to spend,
> In hope of one that ne'er shall end."

ABERCHIRDER BANFFSHIRE.

On Sabbath, July 9th, Mr. Samuel Crabb, from Mr. Spurgeon's College, was ordained pastor of the Baptist church here, Rev. W. Tulloch, of Edinburgh, presiding. Having read those passages in Ezek. xxxiii. and 1 Tim. iii. iv. that refer to the qualifications of pastors and deacons, Mr. Tulloch put the usual questions to the pastor elect, and receiving satisfactory answers

offered a dedicatory prayer. He then preached a powerful sermon from Acts xx. 28, dwelling chiefly on the pastor's duty, first, to himself, second, to the flock of God. Thereafter Rev. James Macfarlane, of Elgin, addressed the church on its duties to the newly-ordained pastor, taking for the grounds of his remarks 1 Cor. xvi. 10, from which he delivered a very pointed and practical discourse. In the evening the chapel was again crowded, and Mr. Macfarlane preached from 1 Cor. xv. 3, 4. Mr. Tulloch also spoke for a short time from Matt. xi. 28, 29. On Tuesday evening a social tea meeting was held in the same place, at which nearly 100 were present. The pastor, Mr. Crabb, occupied the chair. After thanks had been given, the meeting partook of an excellent tea, provided by the ladies of the church. After tea, the chairman delivered a short address, and then called upon Mr. Alexander, banker, who gave a sketch of the history of the church from its formation, about sixty years ago, up to the present date. The membership, he said, had doubled within the past ten years, and he hoped it would still more increase. It now numbers between sixty and seventy. Interesting addresses were afterwards delivered by Rev. Messrs. Macfarlane, Tulloch, and Mr. Charles Bodie. Having spent a pleasant evening, the meeting concluded with the benediction.

LITTLE WILD STREET, LINCOLN'S INN FIELDS, LONDON.

Mr. Geo. Webb has been chosen to the pastorate, and has commenced his labours in that capacity. This is one of the oldest Nonconformist places of worship in the kingdom. Mr. Thomas, the colleague of Dr. Carey, in India, and Mr. Hughes, the founder of the British and Foreign Bible Society, were both members of this church. Several learned and good men in the Baptist denomination have occupied the pastoral office. The last, the Rev. C. Woollacott, faithfully discharged its duties for about thirty years. May the Holy Spirit bless the labours of his successor to the gathering in and building up his church in this hill of his Zion.

SUNDAY SCHOOL ANNIVERSARIES.

Bacup, Ebenezer. — Lord's day, June 25, two sermons were preached by Rev. W. Walters, of Newcastle, in the Coöperative Assembly room, (Ebenezer Chapel being in course of rebuilding) when collections amounting to upwards of £60 were made on behalf of the Sunday school. On the following Monday evening, a lecture was delivered in the same place by Mr. Walters, on "The British Philanthropists." Both the sermons and the lecture attracted large audiences and excited great interest.

Bacup, Zion Chapel.—On Sunday, July 16th, the anniversary of the Sunday school in the above place was held when two excellent sermons were preached by the Rev. J. Paterson, of Sabden. The attendance was good, and the collections for the school realised £38 0s. 3d.

Lumb.—On Sunday, June 11th, the annual sermons on behalf of this school were preached in the Baptist Chapel by the resident minister, the Rev. T. Vasey, and collections made, when the the sum of £34 1s. was received.

Onston.—On Sunday, June 4th, two sermons were preached in the Baptist Chapel, by the Rev. L. Nuttall, of Ogden, on behalf of the Sabbath school. The services were numerously attended, and the collections amounted to upwards of £10. On Monday, the scholars, teachers, and friends met at two o'clock, and enjoyed a very pleasant walk through the beautiful lanes adjoining, having banners, mottoes, and garlands of flowers, and enlivening their journey with singing. The joyous proceedings were brought to a close by a meeting held in the chapel, when a neat communion service was presented to the church by Mrs. Harvey, of Little Leigh, through the Rev. L. Nuttall. The gift was received and acknowledged by Mr. John Swinton, and the proceedings terminated in the usual manner.

Waterbarn. — On Sunday, May 28th, the Rev. R. Holmes, of Rawdon, near Leeds, preached two excellent

sermons on behalf of the Baptist Sunday-school in this place. In the morning, an address was delivered by the pastor, the Rev. J. Howe, to the scholars, teachers, and friends. The collections during the day, together with a few donations, amounted to £50 2s. 6d. The congregations were large, and the services of the day were much enjoyed.

BAPTISMS.

BRAMLEY.—June 4th, one; by Mr. Ashworth. The candidate delivered a very earnest and instructive address on the subject of Baptism at the water-side.

FARSLEY.—June 1st, three; by Mr. Parker.

LITTLE WILD STREET, LINCOLN'S INN FIELDS.—April 30th, one; and on June 25th, four; by Mr. G. Webb. More are waiting.

NORWICH.—June 1st, two; by the Rev. C. H. Hosken. Several others have applied for the same sacred rite.

TREHERBERT, GLAMORGANSHIRE.—February 26th, one, from the Primitive Methodists; March 12th, eight: one of them from the Independents; April 9th, two; May 14th, one; June 4th, one; by the pastor, W. Jenkins. Others are waiting for the same privilege. Not unto us, O Lord, but unto thyself be all the glory. The glory of converting sinners *cannot* belong to man.

WATERBARN.—Lord's Day, April 30th, two; by the pastor, J. Howe; one, a man aged 67 years, the other a youth of 16 years.

MARRIAGES.

BANE—HOSKEN.—By the father of the bride, at St. Clement's Baptist Chapel, Norwich, June 1st, Mr. James John Bane, to Miss Louisa Barbara Hosken.

PASH—OLIVER.—By the Rev. W. Howeison, at Arthur-street Chapel, Walworth, July 5th, Frederick Pash, Esq., of Caterham, Surrey, solicitor, to Eliza, youngest daughter of E. J. Oliver, Esq., of Chatham-place, Walworth, and granddaughter of the late Rev. John Chin, of Lion-street, Walworth.

RECEIVED FOR BAPTIST EVANGELICAL SOCIETY.

	£	s.	d.
Notting Hill Collection, per Mr. Williamson	5	0	0
After public meeting, Little Alie-street	2	16	6
After sermon at Soho Chapel	3	0	0
After sermon at Meard's Court	2	10	0
Salem Chapel Bible Class, by Mr. Messenger	1	1	0
Mr. J. Smith	0	10	0
Collection, Bexley Heath, per Rev. G. Webb	1	10	9
Mr. Palmer, Seven Oaks, per Rev. G. Webb	0	10	0
Mr. Read, Brighton	0	10	0
Rev. S. Lillycrop, Windsor	1	0	0
Per Rev. J. HOWE.			
Bacup, Zion Chapel.			
Moiety of Collection for Missions	2	16	9½
Donations	1	17	0
Per Mr. DURANT.			
Accrington.			
Mr. D. Bury ..... S.	0	5	0
Mr. J. Broughton ..... S.	0	5	0
Mr. R. Fish ..... S.	0	2	6
Mr. J. Chadwick ..... S.	0	2	6
Mr. S. Sykes ..... S.	0	2	6
Mr. R. Westwell ..... S.	0	2	0
Mrs. Catlow ..... S.	0	2	6
Miss Pilkington ..... S.	0	2	6
Blackburn.			
Rev. R. Cameron ..... S.	0	10	0
Mr. G. Walker ..... S.	0	5	0
Mr. T. Marsden ..... S.	0	2	6
Mr. J. Charnley ..... S.	0	2	6
Mrs. Baron ..... S.	0	5	0
Oswaldtwistle.			
Miss Boardman and Miss Gregson's Box and Friends	1	4	0
Preston.			
T. Powell, Esq.	1	0	0
Mr. J. Blakey	0	10	0
Mr. W. Shaw	0	5	0
Per Rev. P. PROUT.			
Hustingdon.			
Robinson Hindle, Esq.	2	0	0
Mrs. Knowles	0	10	0
Mrs. Hargreave	0	5	0
Mrs. Bolton	0	1	0
Mrs. Rawstron	0	1	0
Mr. R. Holden	0	5	0
Mr. J. Lambert	0	1	0
Mr. T. Bolton	0	1	0
Mr. C. Eastwood	0	0	6
Mr. W. Rothwell	0	2	0
Rev. P. Prout	0	5	0

RECEIVED FOR THE BAPTIST TRACT SOCIETY.

At Barnoldswick.	£	s.	d.
Rev. T. Bennett	0	2	6
Mr. W. C. Hargreaves ..... S.	0	5	0